

Stage 5 - 6

Unit 24	World Religions (SOR)
	Part 1: Interfaith Dialogue
	Religions of the world have a crucial role to play in the achievement of world peace.
	Interfaith dialogue requires an appreciation of world religions and aims to promote understanding.
	The Second Vatican Council is the first Council in the history of the Church to speak positively of other religious traditions.
	Part 2: The Nature of Religion
	A person with a religious worldview looks at and interprets reality through the lens of religion.
	A religious worldview acknowledges that there is a supernatural dimension to reality that has an effect on life now, as well as after death.
	The characteristics of religion interact to produce a dynamic and living religion.
	Religion contributes to the individual as well as to society and culture.
	Part 3: Buddhism
	Buddhism was founded in India by Siddhartha Gautama (the Buddha) towards the end of the sixth century BCE.
	Buddhism's principal beliefs include:
	the <i>Three Jewels</i>
	the <i>Four Noble Truths</i>
	the <i>Three Marks of Existence: Karma, Samsara and Nirvana</i> .
	The sacred texts and writings include the <i>Tripitaka</i> , <i>Lotus of the Good Law</i> and the <i>Tibetan Book of the Dead</i> .
	Core Ethical Teachings include the <i>Five Precepts</i> and the <i>Vinaya</i> .
	<i>Puja</i> is carried out as personal devotion in the home.
	Part 4: Christianity
	Jewish Christianity originated in Israel during the period of Roman occupation which began in 63 BCE.
	Principal events in Jesus' life include the Annunciation of his birth to Mary, the Nativity, Baptism, Public Ministry, Passion, Death, Resurrection and Ascension.
	As 'Master and Lord', Jesus modelled true greatness through loving service of others, and in doing so he is the model for Christian life.
	After the death of Jesus, Christian communities formed under the leadership of the apostles and the missionary travels of St Paul.
	Christianity's principal beliefs include belief in Jesus, human and divine, the resurrection of Jesus, the Triune God, God's gradual self-revelation and its culmination in Jesus the Christ as universal saviour.
	The Bible, Christianity's sacred text, is the inspired Word of God and source of faith and guidance for Christians.
	The Ten Commandments, Beatitudes, and Jesus' commandment of love provide moral guidance for Christians.
	Christians express personal devotion using any of the four types of prayer - adoration and blessing; intercession and petition; thanksgiving; praise.
	Part 5: Hinduism
	Hinduism, or sanatana dharma - the eternal religion, with its devotion to the gods, originated with the early inhabitants of the Indus Valley, in what is called, the Vedic period.

	Its principal beliefs include Atman and Brahman, gods and goddesses, Dharma, Karma and Moksha, as well as union with God through yoga.
	The sacred texts of Hinduism include the Vedas, Upanishads and the Epics - the Ramayana and Mahabharata.
	The four varnas comprise the principal ethical teachings of Hinduism, while the ashramas are everyday applications of these ethical teachings.
	Devotion in the home consists of puja, by which the devotee is able to make direct contact with deities, without the intervention of a priest.
	Part 6: Islam
	Islam was revealed to Muhammad, considered by Muslims to be a prophet, between c.610 CE and 632 CE, and its early development took place under the leadership of the Four Rightly Guided Caliphs.
	Islam's principal beliefs are expressed in the six principal articles (aqida), which constitute the core creed of all Muslims.
	Islam's sacred texts and writings consist of the Qur'an, considered by Muslims to be the direct word of God revealed to Muhammad, and the Hadith, reports or narrations on the speech, actions, tacit approvals and descriptions of Muhammad.
	Islamic Law is a comprehensive legal system which includes religious, civil, criminal, business, family, inheritance, marriage and divorce laws.
	The five essential duties of Muslims comprise the Five Pillars of Islam.
	Part 7: Judaism
	According to Jewish tradition, Abram son of Terah, born in the city of Ur in Southern Mesopotamia around 1800 BCE, was called by God when he was 75 years of age and made an offer which had all the characteristics of a covenant or b'rit (Gen 12:1-7).
	Judaism, also called ethical monotheism, teaches one God who has a number of attributes, along with the importance of the Covenant for Jewish people.
	In their broadest sense, the Hebrew sacred writings consist of two traditions, the written TaNak and the oral Talmud.
	The divine moral Law, or principal ethical teachings, has been codified in the Torah and explained and elaborated upon in the Talmud and other Jewish religious literature.
	Shabbat is the most important ritual observed in Judaism and finds its source in the direct command God gave the Chosen People at Sinai, after leading them out of Egypt with a mighty hand and outstretched arms.

Unit 25	Bringing About Kingdom
	Part 1: The Coming of the Kingdom
	Jesus and his saving presence usher in a new era in the coming of the kingdom of God.
	The Beatitudes exemplify the lifestyle and mind-set of one who belongs to the kingdom of God.
	Jesus worked miracles and wonders to show that the kingdom of God was at hand.
	The Church continues the mission of Jesus.
	Part 2: Building the City of God
	The term 'city of God' is an image or metaphor referring to the kingdom of God and has various interpretations, some of which are misleading.
	As citizens of the city of God, St Paul says, we are part of God's household and part of a building that has Jesus as its cornerstone and the apostles and prophets as the foundations.
	Christians are called to give hope to the building of the 'city of God, the civilisation of love'.
	Part 3: The Kingdom of God in Mark
	The new age of salvation has already begun and people are at the threshold of the end of time when the kingdom will be inaugurated in all its fullness.
	The victory of the kingdom of God over evil, suffering and death is hidden in the cross, and will be realised at the end of time, when Jesus will come again.
	Jesus spoke in parables to demonstrate what the kingdom of God is like, how one is to receive and enter the kingdom and how he is the manifestation of the kingdom of God.
	Part 4: Keystones of the Kingdom
	Jesus announced that the Spirit of the Lord had anointed him and sent him to bring good news to the poor, to proclaim liberty to captives and sight to the blind; to set the downtrodden free and proclaim the Lord's favour (Lk 4:18).
	Building a city and 'civilisation of love' is the task and vocation of each person individually and with others.
	Justice is understood to be fair dealing in relationships with others, individually and communally, and is spoken of in terms of one of three types of justice.
	Part 5: Social Justice
	Social justice refers to creating a society that recognises and upholds the principles of equality and solidarity, and values and respects the dignity of every human person.
	The Church articulates her teachings about social justice in seven general principles.
	Part 6: Human Dignity and Social Justice
	Created in the image and likeness of God, each person is endowed with an essential, permanent and sacred value, which is unable to be taken away or violated.
	Catholic teaching on human dignity comes from biblical, moral and theological understandings of the human person.
	Church teachings on human dignity can be found in encyclicals and the Catechism of the Catholic Church.
	Human rights flow as a natural outcome and consequence of human dignity.
	Part 7: Society and Social Justice

	Linked and interconnected in a fraternity of unity and love, every human person belongs to the world of humanity; every human person is mutually interdependent: no one stands alone.
	It is our Christian duty to engender, nurture, promote and uphold loving and just relationships with others, be it in family, church, school, employment, leisure or elsewhere.
	The building blocks of human relationships are truth, freedom, justice and peace.
	Part 8: Indigenous Peoples, the Homeless and Asylum Seekers
	Social justice is an issue affecting approximately 5,000 indigenous groups worldwide.
	Hebrew and Christian Scriptures make special note of the priority of care to be given to the traveller, the homeless, the orphan, the refugee, the foreigner, the stranger, and the asylum seeker.
	Part 9: Environment, Economics and Education
	Social justice issues confronting us today extend far beyond human, individual, personal, local, national and international boundaries, encompassing relationships and responsibilities of ecological and cosmic magnitudes.
	Stewardship is the human responsibility entrusted to us by the Creator of the universe to care for, share with others, and look after our natural world.
	To work is to share as co-creators in the work of God's creative activity.
	Part 10: Christian Social Justice
	Christians are called to right the wrongs committed against the poor and oppressed, to bring about the love, peace and justice of God's kingdom.
	Catholic Action groups have developed a process for social change called SEE, JUDGE, and ACT.
	God raised up the Hebrew prophets to speak God's message of justice and righteousness amidst social corruption and injustice.
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Unit 26	Modern Church History
	Part 1: Coming to the Modern Age
	Throughout history, the Church has continued the mission of Jesus.
	Because the Church is immersed in human history, it has both influenced history and been influenced by it - the modern Church is no different.
	Part 2: Beginning the Modern Age
	The Enlightenment, or Age of Reason, was an eighteenth-century movement that had its beginnings in the seventeenth-century.
	When speaking about truth one must be aware that there are different kinds of truth, and each one is valid. In addition, each has its area of concern and field of influence, as well as its own method of reaching conclusions.
	Great philosophers and scientists of the time challenged the Church and its teachings with an over-emphasis on individual freedom and the role of reason.
	Part 3: The World in Revolt
	The eighteenth and nineteenth-century revolutions brought great economic and social change.
	These 'revolutions' had a profound impact on the Church.
	Part 4: Spiritual Revival
	In 1891, Pope Leo XIII's Encyclical, <i>Rerum Novarum</i> - Concerning New Things, was the beginning of the Catholic Church's engagement with concepts of social justice.
	During the spiritual revival of the nineteenth century, a number of lay movements and apostolic religious congregations developed within the Church and took up the challenge of Christian ministry.
	Special devotions developed to the Sacred Heart of Jesus and the Blessed Virgin Mary.
	Part 5: Missionary Activity
	From 1815 the Church was no longer just European, but was on its way to becoming global - a worldwide Church.
	The Congregation for the Propagation of the Faith was established in 1622 by Pope Gregory XV to assume authority for missionary activity on behalf of the Holy See.
	Part 6: A Changing World - Vatican I
	Loss of the Papal States was necessary for Italian unification, even though it resulted in the loss of the papacy's temporal power.
	Pope Pius IX wrote the <i>Syllabus of Errors</i> in response to the events and movements of the nineteenth century.
	The main purpose of the First Vatican Council was to institute the doctrine of papal infallibility, and to confirm the papal denouncement of movements such as rationalism, liberalism and materialism.
	Part 7: Benedict XV and the World at War
	The Universal Church was in a difficult position during the Great War with members on both sides of the war.
	The Church continued to proclaim Jesus' message by condemning the injustices of war and attempting to help all victims of the conflict.
	While trying to negotiate peace, the Church attempted to remain neutral.
	Part 8: Post World War I Church

	The First World War totally changed the political and social structure of the world, and while the nations of the world, new and old, attempted the rebuild, totalitarianism grew quickly.
	Communists gained political control of Russia in 1917, under the leadership of Lenin, and this resulted in the persecution of the Church.
	Pope Pius XI condemned communism and continued to offer the Gospel teachings as a viable alternative.
	The Lateran Agreement with Mussolini formally established the Vatican as an independent state, and Catholicism as the state religion of Italy.
	The Nazi government developed a policy called the Final Solution, which planned for the complete extermination of the Jewish people in Germany and in any territories Germany controlled.
	After gaining full control of the government, Hitler began to impose restrictions on Catholics and the Catholic Church.
	In the light of the spread of atheistic, totalitarian regimes, particularly in Europe, as well as a marked increase in the persecution and murder of Catholics, Pius XI spoke out against the evils of Nazism.
	Part 9: World War II (1939-1945)
	Pope Pius XII faced the difficult task of trying to uphold Gospel values while protecting the Church and maintaining the neutrality of the Vatican.
	The Church responded to the injustices of World War II in word and deed.
	Part 10: Twentieth-Century Change Agents
	In the years between Vatican I (1869-1870) and Vatican II (1963-1965), great challenges took place in society and in the Church.
	A rich tapestry of popes brought their own talents and personalities to respond to the needs of the Church of the time.
	Part 11: Second Vatican Council (1962 - 1965)
	John XXIII convened the Second Vatican Council to engage the Church in dialogue with the modern world.
	Changes brought about in the life of the Catholic community by the Second Vatican Council fall into several general areas: Sacred Scripture, sacraments and liturgy, leadership and responsibility, and ecumenism.
	In 2018, Pope Francis gave formal approval for Australia to hold its first Plenary Council since 1937.
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Unit 27	Christian Approach to Loss
	Part 1: Understanding Loss and Grief
	Grieving is a process of healing and recovery that is deeply personal and unique to each one experiencing loss.
	Although the timing and sequencing of the stages of grief are unique to each individual, the process of grieving has identifiable common elements.
	Throughout the pages of the Bible, there are numerous stories of loss and grief.
	Part 2: Christ's Death and Triumph over Death
	The death and resurrection of Jesus form the central and core tenet of Christian belief.
	St Paul tells us the resurrection of Jesus is the living testimony to every Christian believer, that the dead who die in Christ will be raised up to a new, eternal and glorious life in and with Jesus Christ.
	All four New Testament gospels include accounts of Jesus' death and resurrection.
	Jesus affirmed belief in the resurrection of the dead, despite the opposition of many of the Jews.
	Part 3: Death and Dying in Christ Jesus
	Receiving ashes in the form of a cross, traced on our forehead on Ash Wednesday, is a reminder of our sinfulness and our mortality.
	Death, a consequence of sin, has been transformed by Christ, because God calls us to God-Self at the moment of our death.
	Death is the completion of our being made one with Christ, our incorporation into the redeeming act of his death and resurrection.
	In the waters of Baptism, we die with Christ. In these same waters, we are raised up to a new life in Christ. In the Eucharist, we eat the Bread of Life and drink from the Fountain of Living Waters.
	Christian symbols and images portray death as reassuring, comforting and filled with the hope and the promise of risen and never-ending life.
	Part 4: Life After Death
	Belief in an afterlife is found among peoples of all ages and cultures. From earliest times, practices and rituals of funeral rites and burials of the dead give testimony to this universal belief.
	Judaism holds a strong and consistent belief in an afterlife of the soul, but belief in an eventual resurrection of the body to occur at some unknown great and awesome 'Day of the Lord' is not as universally held among Jewish groups or sects.
	Christianity professes a firm and constant belief in an afterlife.
	Hinduism regards the body as a shell. It is soul inside that cannot be changed or destroyed. This soul takes on different lives in a cycle of birth, death, rebirth in a series of reincarnations, until it arrives at the end cycle, which is called Moksha.
	The traditional funeral customs of the Indigenous people of Australia are based on a variety of beliefs and are conducted in different ways.
	However, they all recognise the significance of the spirit or image-soul within the human person and the relationship of the person with the natural world and the spirit world.
	The Catholic funeral rites have three main parts - the vigil, the funeral liturgy and the rite of committal.

	In the funeral rites, we entrust the dead to the care of God, and ask God to comfort the living in their grief.
	The various signs and actions of the funeral rites speak of resurrection and of the new life that we receive through Jesus Christ.
	Part 5: Final Destiny
	At the second coming or Parousia, Jesus will return in power and glory, ushering in the fulfilment of the Messianic reign of God.
	When Jesus returns in glory, he will come to judge all people, those living and those who have died. This great judgment is referred to as the Last Judgment.
	Each individual will be judged immediately after death, according to their faith and moral choices - 'in accordance with his or her works and faith.'
	In heaven we shall see God, and we shall be like God for we shall see God as God is, face to face.
	Hell is being separated for all eternity from God. Hell is wherever God isn't.
	Those who die in the grace and friendship of God, but are not yet able to enjoy the blessedness of heaven are cleansed of their imperfections and the residue of sin in purgatory.
	The theory of limbo, understood as a state which includes the souls of infants who die subject to original sin and without baptism, is not official Church doctrine, but remains a possible theological explanation.
	Part 6: The Hope and Promise of a New Creation
	God's work of creation culminates in the greater work of redemption, realised in the death and resurrection of Jesus.
	For humanity, this culmination will be the realisation of the unity of all God's people who, united with Christ, will form the community of the 'City of God'.
	For the universe, this culmination will be its restoration to its original state of perfect harmony and balance, and its perfect service of the just, no longer facing obstacles or disruptive occurrences.
	The book of Revelation uses highly symbolic imagery in describing the final battle between good and evil, between the kingdom of God and the kingdom of Satan.
	Part 7: The Tragedy of Suicide
	Human life is sacred. It originates from and is sustained by God, the author and creator of all life.
	The Church is and always has been a champion and defender of human life, even when criticised for maintaining an unpopular stance on some controversial moral issue.
	Suicide reflects a choice for death - a choice to end life, to dispose of the gift of human life, rather than seeing God as the author and keeper of all life.
	Caring about and concern for our brother and sister are a part of our belonging to the family of God.
	Part 8: Pastoral Care of the Sick, Dying and Bereaved
	Jesus not only cured people physically, he healed them spiritually.
	No matter how old, sick or useless a human life may appear, it remains sacred and is to be treated with reverent respect and compassionate care.
	Christianity's two great commandments of love, and Jesus' revelation of God as a loving and merciful Father, have strongly influenced and shaped an attitude and culture of concern for the sick and for those who have no one to care for them.

	Suffering is a way of knowing and experiencing in our own body the power of Christ's death and resurrection at work within us.
	Any one of the faithful, who may be in the danger of death from some illness or from old age, is able to receive the Sacrament of the Anointing of the Sick.
	In the Sacrament of the Anointing of the Sick, the Church speaks Jesus' words of pardon and absolution, and anoints the dying person with strengthening oil.
	Those who have known and accompanied a loved one through a serious or last illness are themselves in need of pastoral care.
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Unit 28	New Testament Studies
	Part 1: Revealing Love
	God is revealed in many ways, above all in Jesus, through the Scriptures and in the Church.
	Jesus reveals to us everything we need to know about God: Jesus is 'the Word of God Incarnate'.
	Just as Jesus is the Word of God in human flesh, so the Scriptures are the revealed word of God in human language.
	Part 2: Nature and Structure of the Bible
	The Bible is not a single book - it is many books, or 'texts'.
	The Old Testament is what Jesus knew as Sacred Scripture; the New Testament is the fruit of the early Christian Church reflecting on its experience of God in Christ.
	The Christian canon of Scripture refers to that collection of sacred texts that the Church recognises as the authoritative revelation, or 'word' of God.
	The Old Testament can be arranged in a variety of ways.
	The New Testament is composed of the four gospels, Acts of the Apostles, letters attributed to Paul, other letters, and the Book of Revelation.
	The Bible contains a variety of literary forms.
	Part 3: Making Meaning of the Bible
	The Scriptures are not easy to understand, but they are very easy to misunderstand.
	Biblical stories and poetry explore the deeper truths of life rather than superficial facts, figures, dates of history and science.
	Like any other text, the Bible needs to be understood in its context, or it becomes a pretext, or lie.
	A Catholic reading of the Bible always goes beyond the literal to the deeper, more nuanced and creative senses of Scripture.
	Part 4: Beginning to Read the Gospel According to Luke
	Luke's Gospel and the Acts of the Apostles tell the story of Jesus as the Universal Saviour and of the Church as continuing his saving mission.
	Luke's Gospel was probably written in the second half of the first century, for a mixed community of Jewish and gentile Christians, possibly living in Asia Minor, now modern Turkey.
	Luke teaches that salvation is intended for all people, and that all are now called into the community of God's People, the Church.
	As with the other gospels, it took many years and a complex process to produce the Gospel of St Luke.
	Part 5: The Birth of Jesus in the Gospel of Luke
	The birth of Jesus is described in both the gospels of Matthew and Luke, but each treats them quite differently.
	The infancy narratives are theological rather than journalistic or historical documents.
	The infancy narratives show Jesus to be the human presence of God among us in the fulfilment of the Old Testament.
	Part 6: The Message of Luke's Gospel - A Journey of Salvation
	The 'journey motif' is a key theme in the entire Bible, and an important feature of all four gospels.

	In Luke's Gospel, the 'journey motif' provides a framework for the story of Jesus, and in the Acts of the Apostles for the Church.
	Jesus' journey to Jerusalem is crucial to his fulfilment of God's plan of salvation through his death and resurrection.
	Part 7: The Message of Luke's Gospel - Humanity's Joy in the Holy Spirit
	The presence and action of the Holy Spirit is a central theme of Luke's Gospel.
	Mary plays a significant role of this gospel.
	Joy is a key feature of the Gospel of Luke.
	Prayer plays an important part in Luke's portrait of Jesus. All four features are shared with the Gospel of John.
	Part 8: The Message of Luke's Gospel: Universal Salvation
	The Gospel of Luke emphasises that God's saving love is meant for all people.
	Luke's Gospel lays great stress on the special place of the poor and the oppressed, as well as children and women.
	Part 9: Revealing Faith: the Message of Saint Paul
	Paul of Tarsus is probably the most influential Christian of all time.
	Faith in the crucified and risen Jesus is the heart of Paul's message.
	Paul did not write a gospel, or a systematic work of theology, but letters to specific churches and individuals.
	Part 10: Revealing Hope: What is the 'Apocalypse'?
	One of the most important characteristics of the early church was its message of hope; and apocalyptic literature was a well established and widely used means of communicating that hope to an oppressed people.
	Apocalyptic literature is full of symbolism presented in a highly coded form, and should never be interpreted literally.
	Part 11: The Book of Revelation
	The Book of Revelation was written to encourage Christians to stay true to their faith during a time of crisis.
	The Book of Revelation looks to the ultimate victory of God in Christ, and is essentially about hope.
	The number seven is an organising principle in the structure of the Book of Revelation.
	Part 12: Symbols in the Book of Revelation
	The imagery and symbolism of the Book of Revelation are based in Jewish Temple liturgy.
	Much of the imagery and symbolism is about sacrifice, persecution and scapegoating.
	Jesus' self-sacrifice on the cross revealed that the purpose of sacrifice was the opposite of what people normally believed.
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Unit 29	Becoming Fully Human
	Part 1: Created in God's Image and Likeness
	The story of creation in Genesis reveals God as a generous loving creator who makes all of creation good.
	God's love and goodness are especially revealed in human beings and highlight the special place human beings have in all creation.
	Natural law guides human reasoning to act according to what is principally good, just and moral.
	Jesus confirmed and revealed God's law of genuine and selfless love.
	When sin occurs, we are less free to become the persons God wants us to be, and to enjoy the happiness God desires for all humankind.
	Part 2: Jesus Christ - The Foundation for Christian Living
	Jesus Christ is fully God and fully human. Christians believe that Jesus of Nazareth is the full and complete human manifestation of a loving God.
	Jesus reveals his divine nature in his earthly life as Jesus, and continues to do so as Christ through the workings of the Holy Spirit, present in human beings who choose freely and act morally, according to God's law of love and life.
	Christians believe that Jesus Christ provides the foundation for a rich and meaningful life.
	The Christian way to respond to God's love in our relationships with God, self and others and creation is through living lives centred on Jesus Christ.
	Part 3: Becoming Fully Human
	Being a disciple of Jesus is choosing to live a transformed life in response to his call.
	The reign of God that Jesus speaks of is one where life, healing and peace are promoted, affirmed and protected.
	The good news is that the reign of God is open to all, especially the most disadvantaged.
	Repentance and conversion are necessary to help bring about the kingdom of God on earth.
	Part 4: Guiding Principles for Moral Decisions
	All human societies are governed by moral standards aimed at promoting the common good.
	Developing a sense of morality is part of human development, and is generally supported by the values of societies.
	Different societies have different moral codes, and sometimes within a society, moral standards vary according to beliefs, experiences, culture and religion. For Christians, Jesus Christ must be the standard or norm for all moral choices.
	Christians are also guided by other principles - natural law, civil law, Scripture, Church teachings and their conscience - in their moral decision making.
	Part 5: Process of Christian Moral Decision Making
	As human beings, we are confronted by numerous decisions each day. However, only some involve moral choices.
	Christian principles provide a guide and a process for good moral decision making.
	Our moral decisions affect both ourselves and others.
	Sometimes, making moral decisions involves us being placed in situations we would prefer to avoid, such as being alienated or criticised for being foolish. In such cases, courage, faith and hope are required.

	In making moral decisions we need to seek wisdom and understanding through reflection, prayer and dialogue.
	Part 6: The Common Good
	The 'common good' refers to those social structures, values, laws, edicts and obligations that are meant to benefit everyone in society.
	The principle of the common good seeks to ensure that the dignity of each person is upheld.
	The common good ideally upholds every citizen's rights to basic needs: food, shelter, education, safety from persecution, the right to fair and just employment, healthcare and the general well-being of every member in society.
	Jesus upheld the principle of fair and just treatment of people regardless of their social standing.
	Unjust societies that do not protect or respect the dignity of the most vulnerable in society must be challenged through peaceful and non-violent means, even at the cost of upsetting political authorities.
	Jesus demands of Christians within every society to take moral responsibility for their decisions and be good examples for others.
	Part 7: Being Morally Responsible
	Those who claim to follow Jesus, the 'salt and light' in the world, are responsible for making moral choices which promote the common good, and for speaking out against all seriously evil values that destroy or threaten human dignity and life.
	In the case of conflicting moral choices because of a particular situation, the choice must be based on the one that results in the lesser evil, or the one least likely to take away life or destroy the central dignity of the human person.
	Good moral choices and moral behaviours are critical because they affect many people, not just the person making the decision.
	Part 8: Euthanasia - A Disturbing Perversion of Mercy
	God values life so much that we are gifted with the freedom to make the most of our lives and to develop our human potential, but we do not have the right to end human life.
	The Church is and always has been a champion and defender of life, even when criticised for upholding an unpopular stance on some controversial moral issue involving life.
	The Church's moral stand is founded on the belief that human life is sacred. It originates from and is sustained by God, the author and creator of all life.
	Euthanasia is the killing of an innocent person, usually one who is weak and vulnerable because of illness or disability.
	Euthanasia is a violation of the fourth commandment in which God clearly and explicitly prohibits and condemns the taking of one's own or another's life.
	Part 9: Human Sexuality - A Wonderful Gift and an Awesome Responsibility
	Sexuality affects all aspects of the human person in the unity of their body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others.
	The media is often used to spread distorted and untrue ideas about sex and sexuality, which degrade rather than enhance our human dignity.
	While the media does not set out to promote sex, the way that sex is portrayed in the media tends to trivialise it.

	Chastity is the virtue that directs our sexual desires and attitudes toward the truth of love.
	The Church upholds marriage as the context in which the loving union of a man and a woman, open to the gift of new human life, can be expressed.
	There is a difference between physicality or the sexual act, and a person's sexuality. The misunderstanding and misuse of sexuality lead to various forms of exploitation - such as sexism, pornography, rape or sexual abuse - that damage human dignity.
	Part 10: Authentic Christian Living
	To live authentically is to live with a depth of integrity that enables a person to be honest with him or herself, and to enter into honest and sincere relationships with God and others.
	Moral integrity includes the understanding and adoption of the moral virtues of doing what is right and just in accordance with the commandments of God, and in a way that respects the dignity and sacredness of all creation.
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Unit 30	Expressions of Christianity
	Part 1: Creative Expression
	Created in the image and likeness of God and created for God, human beings can inspire others towards God.
	When they are 'inspired by truth and love', human beings mirror 'God the Creator'.
	The creative arts have been of service to the Church throughout the ages.
	Part 2: Catacombs and House Churches
	The earliest Christian images that we have, were painted on the walls of the catacombs.
	Early paintings and inscriptions provide valuable information about the life and thought of early Christianity.
	Early Christians gathered in house churches.
	Part 3: Christian Basilicas
	After the Edict of Milan, Christianity significantly influenced the direction of Western culture.
	Architectural features of the Roman basilica were used in the first Christian churches.
	The first Christian basilicas included San Apollinare Ravenna, the Old St Peter's Basilica, the Basilica of St John Lateran, the Basilica of St Paul Outside the Walls and the Church of Holy Wisdom, or Hagia Sophia.
	Part 4: Mosaic Icons
	The story of the Church, including its life, its heroes and heroines, was presented visually on the interior of church walls, particularly for the benefit of the uneducated.
	The Christians of Rome covered the walls, floors, domes and ceilings of their churches with religious mosaics.
	Examples of Christian mosaics can be found in the churches of St Mary Major in Rome, San Vitale in Ravenna, San Apollinare in Classe, and Hagia Sophia (Church of Holy Wisdom) in Constantinople, now Istanbul.
	Part 5: Plainchant and Hymns
	The first Christians chanted psalms and sang hymns, following the example of Christ and his apostles.
	During the first few centuries CE, Christians began to respond to heresies with hymns, and also used chants, hymns and songs for people's edification and instruction.
	Liturgical celebrations were enriched by both Byzantine Chant and Gregorian Chant.
	Part 6: Fortification and Ornamentation
	The heavy masonry, thick walls and narrow openings which fortified churches and basilicas against invading armies, became known as the Romanesque style.
	Unlike earlier Christian basilicas, the exteriors of Romanesque churches were often decorated with relief sculptures.
	Images started to move beyond retelling the Christian story and ornamentation, towards interpretation and symbolism.
	Part 7: Manuscripts, Composers and Compositions
	Illuminated manuscripts treated scenes from sacred history, and their role as expressions of Christianity remains considerable.

	Composers of sacred music introduced a more 'heavenly' atmosphere into a church than could be obtained by just reading from the Bible.
	Originally composed to give God homage and praise, sacred music contributed to the culture of both Church and society.
	Part 8: Cathedrals
	Gothic architecture, sometimes called Catholic architecture, corresponded with the period in history when the Church had become established and was in a position of power and influence in Europe.
	Religious images belong to the Christian imagination because they are human attempts to express heavenly realities on earth; they are expressions of Christian faith.
	Part 9: Papal Patronage of the Arts
	During the Renaissance, Christian art developed within the context of the re-birth of knowledge and secular learning.
	Renaissance popes had access to funds from wealthy and aristocratic people, so they spent the money on promoting the papacy through the arts.
	Renaissance expressions of Christianity through the arts were concentrated in Italy, the centre of Catholicism.
	Part 10: Australian Buildings for Worship
	The design of churches built by the colonial government was influenced by English styles of church architecture of the time, with many built in the Gothic Revival style.
	Liturgical changes brought about by the Second Vatican Council, influenced the design of Catholic churches.
	Full and active participation in the liturgy has generated a new generation of sacred songs for congregational singing.
	Part 11: Australian Sacred Art
	Australian sacred art is not like that of Europe.
	Aboriginal Christian art has incorporated Christian themes and Aboriginal techniques.
	Australian artists are encouraged to interact with spirituality and art in contemporary Australia.
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Unit 31	Religious Traditions in Australia Prior to 1945 (SOR)
	Part 1: Australia Inherits from Great Britain
	Australian culture had by World War II been characterised by ongoing tensions between Catholics and Protestants for more than 150 years.
	The English Reformation resulted in the separation of the Church of England from Rome and led to the systematic eradication of Catholicism in England.
	English propaganda portrayed the Irish as violent, dirty and ignorant Catholic barbarians.
	Religious and cultural problems resulting from the English Reformation and conquest of Ireland were brought to Australia.
	Part 2: Arrival and Establishment of Religious Traditions in Colonial Australia
	The arrival of the First Fleet marked the beginning of the systematic mass-scale transportation of convicts to Australia.
	Attitudes of the establishment towards the convicts, especially Irish Catholics, were far from favourable.
	In the early years of the colony, religion was used as a means of maintaining good order and moral behaviour.
	The establishment impressed upon the early colonial psyche a certain cynicism towards institutional religion which was more often than not regarded as a moral policeman.
	Christianity and Judaism were brought to Australia on the First Fleet by subsequent settlements and by migration.
	While the Church of England was regarded as the established church, it was never formally granted that status.
	The Roman Catholic Church had a turbulent and difficult start in Australia because the establishment feared Irish convicts.
	Small numbers of Muslim sailors and prisoners arrived in Australia on convict ships, but most arrived in the mid-nineteenth century.
	Small numbers of Buddhists and Hindus arrived during the nineteenth century, but most returned home.
	The White Australia Policy of 1901 effectively put a stop to the migration of Muslims, Buddhists and Hindus.
	Part 3: Sectarianism
	Sectarian attitudes were evident across many areas of life during the nineteenth and twentieth century.
	The overall impact of sectarianism was to fuel suspicion and hostility between the Catholic Church and the Anglican and other Protestant churches.
	Children were often the innocent 'victims' of sectarianism, regardless of their religious affiliation.
	Sectarianism had a deeply divisive impact on many mixed marriages.
	The arrival of Irish Catholics during the nineteenth century led to sectarian disturbances, riots and malicious attacks on Irish Catholics by the Protestant and secular press.
	Sectarianism played a very influential role in politics, both at federal and state levels.
	The government's attempts to introduce full conscription in 1916 and 1917 became a heated sectarian issue.
	Evangelical Protestants expressed their loyalty to the British Empire through unions, known as lodges, e.g. Loyal Orange Lodges and the Masonic movement.

	The Catholic community formed its own men's organisation, the Knights of the Southern Cross, in 1919, to counter the activities of the Masons and the Orange Lodges.
	Part 4: Contribution of Christianity to Social Welfare
	During the nineteenth century, Anglican Church hierarchy took little interest in the social welfare of 'white' Australians, instead concentrating their efforts on the Aboriginal people.
	Nevertheless, Australian history provides examples of the involvement and leadership of Anglican laypeople in the provision of social welfare, particularly in South Australia.
	The appointment of Ernest Henry Burgmann as Anglican bishop of Canberra and Goulburn in 1934 was followed by a shift in focus towards addressing social injustices, rather than passively accepting them.
	The Catholic Church became formally involved in the provision of social welfare with the appointment of Archbishop John Bede Polding to New South Wales, Victoria and Tasmania in 1834.
	From the 1840s onward, Catholic bishops were active in recruiting religious orders from Europe and, in particular, from Ireland, to serve the needs of the rapidly growing Catholic community.
	Awareness of social justice issues within the Catholic Church community grew under the leadership of Cardinal Moran who laid the foundation for the Church's extensive welfare service to Australian society.
	During the 1930s and 1940s, diocesan bishops began to centralise the provision of Catholic social welfare services by establishing diocesan social welfare agencies.
	From its very beginning in 1882, the Salvation Army focused on the provision of welfare and served the Australian people by providing a great range of services.
	The contribution of the Methodist Church to social welfare in Australia was relatively minor prior to 1945. The probable reason is that it had very few members in the nineteenth century.
	Part 5: Contribution of Christianity to Rural and Outback Australia
	Anglican solutions to problems faced by rural and outback communities came in the form of Bush Brotherhoods.
	Like the Bush Brotherhoods, the Anglican Bush Church Aid Society (BCA) was involved in a wide range of ministries, ranging from health care to hostels for young people, religious education, counselling, preaching and conducting church services.
	During the nineteenth century, the Catholic Church was primarily concerned with ministering to the Catholic community, the majority of whom represented the struggling working classes and the poor.
	In rural Australia, the presence of the Catholic Church was substantially due to priests and members of religious orders, many of whom were from Ireland and ministered in parishes, schools, orphanages and places for the sick, aged and dying.
	The General Assembly of the Presbyterian Church of Australia set up the Australian Inland Mission in 1912 and placed John Flynn in charge of it.
	In 1928, Flynn set up a trial flying doctor service and in 1942, it became known as the Flying Doctor Service.
	Within two years of the settlement of the first Lutheran communities in South Australia, missions had been established to work with the Aboriginal people.

	Part 6: Contribution of Christianity to Education
	Christianity's singularly most important contribution to education in Australia lies in the formation and maintenance of one section of the two-tiered system of education.
	Essentially, only Church of England and Catholic schools survived in significant numbers as a result of the passing of the various education acts.
	With the gradual withdrawal of state aid for denominational schools, the Church of England and other Protestant churches shifted their focus to the provision of secondary education.
	The Australian Catholic bishops established a system of Catholic schools, run by religious orders.
	Part 7: Contribution of Christianity to Public Morality
	Christian temperance movements equated public morality with the outward observance of a set of rules and regulations, such as the observance of the Sabbath and abstinence from drinking alcohol, rather than a series of intrinsic values, which directed human behaviour.
	At the political level, temperance movements attempted to address issues, such as Sunday observance, alcohol consumption and the sexual exploitation of girls and women, by means of moral control.
	While Sunday observance laws were still in force, by 1945 there were signs that the churches' hold on the Sabbath was slipping away.
	The temperance movement was successful in effecting outward reform in relation to the consumption of alcohol.
	The temperance movement was to a great extent responsible for the emergence of the six o'clock rush to the pubs, which during World War II became known as the six o'clock swill.
	The reforms instigated under the influence of the temperance movement created a phenomenon known as 'sly grogging', or simply put, meaning the illegal selling of alcohol.
	While temperance groups actively campaigned to defend the female prostitutes, who they regarded as 'fallen women', most governments took a punitive approach aimed largely at controlling the women.
	In 1885, the Social Purity Society successfully pushed the Protection of Young Persons Bill through the parliament in South Australia, which among other reforms, raised the legal age of consent for girls, to sixteen.
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Unit 32	Origins and Growth of an Australian Catholic Identity
	Part 1: A Question of Identity
	Our personal identity reflects who we are and as we change, so too does our identity.
	While the Catholic Church has universal characteristics, it has nevertheless shown cultural diversity, since it reflects local history, traditions and influences.
	Part 2: Convict Origins
	In colonial times, Catholics in Australia faced many difficulties.
	Irish Catholic convicts and convicts in general were subject to prevailing attitudes.
	The establishment of the Catholic Church in Australia was influenced by convicts and colonial society.
	Part 3: The Irish Influence
	The most far-reaching influence in the development of an Australian Catholic identity was the Irish.
	Devotions and sodalities expressed the faith of Australian Catholics in the years when the Church was predominantly Anglo-Catholic and prior to Vatican II.
	Part 4: The Clergy
	The clergy played a significant part in shaping the character of Australian Catholicism.
	The relationship between the clergy and laity was based on reliance, dependence and an unquestioning obedience to the authority of the priest.
	The factors that influenced this relationship stemmed from the Irish tradition of a tightly disciplined Church.
	Part 5: Catholic Education
	Catholic Education has had a significant influence in shaping an Australian Catholic identity.
	Religious congregations have shaped and given direction to Catholic Education in Australia.
	Australian Catholic schools have played a major part in transmitting the religious and cultural heritage of the Church.
	Catholic schools have played an important role in gaining social equality for Catholics through civic and academic achievement.
	Part 6: Sectarianism, Politics and International Events
	Politics, and national and international events influenced the development of an Australian Catholic identity.
	The changing Church impacted on the wider community.
	Part 7: The Church and Social Justice
	The Church has ministered to the oppressed from the earliest days of the Australian colonies.
	Both clergy and lay people have worked to improve the condition of the poor, oppressed and dispossessed.
	Social issues continue to challenge the Australian Church.
	Part 8: Australian Catholics in the 1960s
	The community had certain perceptions of Catholics in the post-war period up until the Second Vatican Council.
	There were typical Catholic attitudes, customs and practices during this period.

	After the long struggle to achieve recognition as a group, Australian Catholics felt comfortable with their faith and were looking forward to a time of peace and predictability.
	Part 9: A Time of Great Change in the Church
	Significant changes have taken place in the Church as a result of the Second Vatican Council.
	These changes were based on the need to bring about renewal in the Church.
	The changes impacted on the Australian Catholic Church.
	Part 10: An Evolving Australian Catholic Church
	The post-war period was a time of significant change for Australia.
	Social change impacts on individuals, groups and organisations, including the Church.
	Broadly, there are three phases in the history of the Australian Catholic Church: survival, creating and maintaining structures and responding to change.
	The nature of the Australian Church is evolutionary.
	Part 11: The Australian Catholic Church Today
	In the twenty-first century membership of the Australian Catholic Church has broadened
	There is diversity of membership at parish level.
	There is diversity of observance by members in regard to public worship and involvement.
	The contribution and influence of lay leadership has increased.
	Part 12: Challenges of the Twenty-First Century
	The Australian Catholic Church faces both internal and external challenges
	Ecumenism and interfaith dialogue are responses to the signs of our times in multicultural Australia.
	The Church is engaged in outreach to youth and the New Evangelisation
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